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understanding from the faith of feeling; in pointing to religion as having a territory of its own within the human soul; and in securing it in its independence by means of his own particular religious psychology.

One of the pleasing features of the present and some other recent treatments is the tendency to view Pascal more as an ethicist, and less from the pathological or the apologetic points of view. Bornhausen's analysis is excellently done from the historical point of view, although such a study needs, of course, further supplementing from the psychological side. We cordially welcome, however, the ethical contribution he has here given us, and commend the work to all ethical students interested in its theme. The book is enriched with an excellent bibliography, whose critical estimates seem just and good, at least in the main. The work is dedicated to the author's father and grandfather.

JAMES LINDSAY.

Kilmarnock, Scotland.

SIN AND SOCIETY. By Edward Alsworth Ross. Boston and New York: Houghton, Mifflin & Co., 1907. Pp. 168.

"Sin and Society," by Edward Alsworth Ross, Ph. D., Professor of Sociology in the University of Wisconsin, author of "Social Control," "The Foundations of Sociology," etc., is, as its sub-title states, "an analysis of latter-day iniquity." A letter from President Roosevelt commenting on the book may give it added interest with some readers; but the brilliant analysis of the moral and immoral tendencies of the present social life which Professor Ross has here given does not need any endorsement to commend it to the thoughtful student of social affairs and moral interests.

The characteristic sins of our time Professor Ross finds to be involved in the mutualism of the present life, and to be sins of betrayal rather than aggression. He feels that the morals of the personal life are improving, partly because of the teaching and nurture of past public opinion and partly because the conditions of the present life are not propitious to their indulgence. But the new order of interdependence gives occasion to a far more serious form of sinning.

The six chapters of this book, which first appeared in *The*

*Atlantic Monthly*, deal with "New Varieties of Sin," "The Grading of Sinners," "The Criminaloid," "The Grilling of Sinners," "Sinning by Syndicate," "The Rules of the Game." The style at times suggests Chesterton, and is rather dazzling in its brilliance, if not somewhat dangerous in its sweeping generalizations; but it is at all times stimulating and suggestive.

The appeal to public opinion and the analysis of the defects in the present public opinion are perhaps the most profitable parts of the work. The method proposed for the remedy of present iniquity is that of legal control, and is frankly one with the purpose of social reform rather than socialism. He says (p. 19), "While idealists are dipping their brushes into the sunset for colors bright enough to paint utopias that might be if society were quite made over, one may be pardoned for dreaming of what would be possible, even on the plane of existing institutions, if only in this highly articulated society of ours everyone were required to act in good faith, and do what he had deliberately led others to expect of him."

Those who take this view point with regard to social needs will derive from this book fresh illustration of their theories; others will likewise profit by its careful reading.

LESLIE WILLIS SPRAGUE.

Brooklyn.

POPULATION AND PROGRESS. By Montague Crackanthorpe, R. C. London: Chapman & Hall, 1907.

The author of this volume is an idealist who, in agreement with Dr. Boyd Carpenter, whom he quotes, looks to the time when armaments will be no longer necessary and man will be rational enough to find his own well-being in that of humanity. He believes, however, that this ideal can only be realized by an acceptance of the voluntary principle. He regards humanity as passing through three stages: (1) the struggle for existence, (2) the counter struggle of philanthropy to save and succor the weak and make the victorious strong contribute to their support, and (3) the proportioning of population to the means of subsistence. This last process he terms purposive selection. Recognizing, with Malthus, that man tends normally to multiply his species beyond the means of subsistence, the author seeks some other means of controlling population than that suggested